Neutrals.

1 Mr. V. Achyuta Menon
2. ,, C. V. Kuriyan
3. ,, C. J. Mathew
4. ,, M. K. Raman
5. ,, Thomas Manjuran

Demand for Co-operative Societies put and agreed to.

24. Demand XXXI.—Uplift of the Depressed Classes—Rs. 10,8,600.

Rao Sahib Mr. C. Matthai.—Sir, I rise to move for a grant of Rs. 1,08,600 under the head 'Uplift of the Depressed Classes'. I think the House is already familiar with the lines on which Government is carrying on the work for the uplift of the depressed classes, so that I need not take up any time in dwelling upon them again.

I will take up some of the special points connected with the budget of next year. You will find that the two main heads are (a) General (social and economic) and (b) Educational. As regards the total you will notice the allotment for next year is more than the revised budget of this year. The revised budget of this year comes to Rs. 96,000 and odd, the budget of this year being Rs. 84,000 and odd. So that there is considerable increase. We are asking for a good deal more than what was budgetted during the current year. (*Hear, hear*). Goverment is very glad to learn that the work carried on on behalf of the depressed classes has the hearty approval of this House. (*Hear, hear*). And my task I think is very light so far as this demand is concerned.

Taking the major head 'General' there is an increase of about Rs. 4,000 and that is accounted for this way :—Travelling Allowance—there are two depressed class officers who come under this head, the Assistant Protector and the Co-operative Inspector. We used to give a fixed Travelling Allowance to the Assistant Protector. Now we are paying him Travelling Allowance according to the Cochin Service Rules so that a little more has to be spent in the way of Travelling Allowance. The Co-operative Inspector though he works under the Co-operative Registrar really belongs to the depressed class department. There are already about two dozen Co-operative Societies started among the depressed classes, and there is a steady increase in the number of such societies. As you know our main object is to make these poor people self-reliant so that they may look after themselves and work out their own salvation. The Co-operative Societies are found very helpful for the purpose. By means of them the poor people are

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enabled to tide over their difficulties; and we are also getting these depressed class societies affiliated to the Central Bank. This year we have succeeded in getting a few of the depressed class societies affiliated to the Central Bank. As you know, the Central Bank has plenty of funds, several lakhs of money. A large part of it is lying unused and, therefore, I have been pressing on the Central Bank the great desirability of letting these depressed class societies make use of some of the money invested in the Central Bank. There are certain rules which these depressed class societies have got to satisfy. They are doing that and getting loans from the Central Bank and using them for their improvement. There is a great awakening among them. The interest they take in these societies, the shrewd way in which they ask questions about them and the way they manage their own affairs are indeed very gratifying.

President.—Your explanation takes a discursive turn.

Rao Sahib Mr. C. Matthai.—I thought I might just give the House an idea of what was being done in the way of co-operation which is of special importance.

President.—We recently passed an elaborate proceedings on the subject, and your report was an appendix to those proceedings.

Rao Sahib Mr. C. Matthai.—Not specially regarding these co-operative Societies, Sir.

President.—On the Depressed Classes' Department.

Rao Sahib Mr. C. Matthai.—A certain portion of the increase is for colonies. You know we are starting new colonies in addition to the colonies already established for depressed classes. We are opening a colony at Pullai, we propose opening another at Irinjalakkuda, we poropose extending the colonies at Aranattukara and opening one at Nandikkara; and two colonies in Chittur Taluk—one near Nemmara and the other somewhere near Chittur. That is all I need say I think about the head 'General'.

And then about the next head Educational, which is intended for the schools that are maintained specially for depressed classes. There are seven Sirkar schools that belong to the depressed class department and about 80 aided schools. There are new schools come into existence which we propose aiding next year. So there is expected to be considerable increase under educational expenditure. That is all, I think, I need say. I venture to hope that this demand will be passed by the House.

Motion No. 1

Mr. E. Ikkanda Warriar.—*To reduce the allotment of Rs. 1,700 for special stipends by Re. 1.*

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As the motion was not moved, it was considered withdrawn.

Motion No. 2.

Mr. A. B. Salem.—*To reduce the allotment of Rs. 30,000 for grants-in-aid to special schools for Depressed Classes by Re. 1.*

Mr. A. B. Salem.—Sir, I have tabled this motion to call the attention of the Government to the policy of creating special schools for depressed classes. This will tend to perpetuate humiliating dis tinctions among the sections of the communities. If you put these labels on them and begin to rivet the attention of the people by calling schools for depressed classes, it will only mean that none but depressed classes should go there and the depressed classes will not be taken elsewhere. As a matter of fact, in all our schools, I won't say all, but in 99 per cent of the schools in our state we are now in a position to admit depressed classes. (*Hear, hear.*) And therefore, why should a school be called a depressed classes school and labelled as such. There may be a school established; it may be that only a particular class of people go there. Well and good. Why dub the school with a bad name. I think that is a policy which the Government would be pleased to accept. And I do not wish to expatiate more upon the subject. It is well known, that these labels bring all the trouble. We want to move on national lines and to weld every part of the population into one national whole. And at that time we hope and we wish that our Government will also come to our rescue and will move along with the times. It is to call attention to this fact that I have tabled this motion.

Rao Sahib Mr. C. Matthai.—As a matter of fact, Sir, there is exclusion. As for labelling, when you have a Depressed Class Department that itself in labelling.

Mr. A. B. Salem.—That too might be changed.

President.—There is no school in our State exclusively confined to Depressed Classes.

Rao Sahib Mr. C. Matthai.—In all these schools all other classes are admitted.

President.—The objection is only in the name. Even in that small matter should we not satisfy them by changing the name to some other?

Rao Sahib Mr. C. Matthai.—They belong to the Depressed Classes.

President.—There is a Depressed Class School at Chalakkudi, and we call it Depressed Class School Chalakkudi.

Mr. A. B. Salem.—There is also a Pulaya School, at Chalakkudi. Why call them Pulaya School, Depressed Class School, etc?

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President.—Take away that Pulaya and call it Public School, Chalakkudi.

Mr. A. B. Salem.—Call it Vijayaraghavapuram School, Chalakkudi. Why do you want it called Pulaya School?

President.—We will consider that matter.

The motion was, with leave, withdrawn.

Motion No. 3.

Mr. K. Ayyappan.—*To reduce the allotment of Rs. 1,09,500 for uplift of the Depressed Classes by Re. 1.*

മിസ്റ്റർ കെ. അയ്യപ്പൻ.—അധഃകൃതർക്കുവേണ്ടി ഗവമ്മെണ്ടു ഒരു ഡിപ്പാർട്ടുമെണ്ടു എസ്റ്റെബ്ലിഷു ചെയ്തു അവരെ സഹായിക്കാൻ ചെയ്തിരിക്കുന്ന ഉദാരമായ വേലകൾക്കുവേണ്ടി ഞാൻ ഗവമ്മെണ്ടിനെ അഭിനന്ദിക്കുന്നു. ഗവമ്മെണ്ടു ചെയ്ത ഈ വേലകൾ വെറുതെ പുറത്തു കാണിക്കാനും മറ്റും വേണ്ടിയാണെന്നുള്ള ആക്ഷേപം അടിസ്ഥാനരഹിതമാണെന്നു തുറന്നു പറയേണ്ടിവരുന്നതിൽ എനിക്കു വലിയ സന്തോഷമുണ്ടു. ഞാൻ ആ വേലകളെയെല്ലാം അഭിനന്ദിക്കുന്നതോടുകൂടി ഒരു കാര്യംകൂടി ചെയ്യണമെന്നു ഗവമ്മെണ്ടിനെ അറിയിക്കുവാനായിട്ടാണു ഈ മോഷൻ കൊണ്ടുവരുന്നതു. ഒരു വലിയ പാറക്കല്ലിന്റെ അടിയിൽ ഒരു വിത്തു മുളച്ചിരിക്കുന്നതായി വിചാരിക്ക. ആ വിത്തിനു നാം വളരെ വളം വെയ്ക്കുന്നു, വെള്ളം ഒഴിക്കുന്നു, തണൽ കൊടുക്കുന്നു, എന്നാലും അതു വെളുത്തു ചുളുങ്ങിയല്ലാതെ ശക്തിയോടുകൂടി വളരുകയില്ല. ഇതു നാം എല്ലാവരും പ്രകൃതിയിൽ കാണുന്ന ഒരു തത്വമാണു. അധഃകൃതസമുദായത്തിന്റെ മുകളിൽ ഒരു വലിയ കല്ലു ഇരിക്കുന്നുണ്ടു. ആ കല്ലു തട്ടിനീക്കിക്കളയുവാൻ ഗവമ്മെണ്ടു ഉത്സാഹിക്കുന്നില്ലെങ്കിൽ ആ കല്ലു മുകളിൽ വെച്ചുംകൊണ്ടു അതായതു ഒരു അധഃകൃതന്റെ മനസ്സിനു സ്വാതന്ത്ര്യം കൊടുക്കാതെ, അവക്കു വളരാനുള്ള ആന്തരികമായ ശക്തിക്കു പ്രതിബന്ധം നീക്കാതെ, എത്ര ശുശ്രൂഷകൾ നല്ല ഉദ്ദേശത്തോടുകൂടി ഗവമ്മെണ്ടു ചെയ്താലും അതു മുഴുവനും ഫലിച്ചെന്നു വരികയില്ല. ഞാൻ പറയുന്നതു ഒരു 'രാജകീയവിളംബരം' കൊണ്ടു തീണ്ടലും അയിത്തവും രാജ്യത്തിൽ ഇല്ലാതാക്കണമെന്നാണു. ജപ്പാനിലും മറ്റും ചെയ്തതുപോലെ ചെയ്യുകയാണെങ്കിൽ അധഃകൃതർക്കു ഇപ്പോൾ ഗവമ്മെണ്ടു ചെയ്യുന്ന ഉദാരമായ വേലകൾ ഇപ്പോഴത്തേക്കാൾ നൂറിരട്ടി ഫലം ചെയ്യും. അധികം താമസിയാതെ അധഃകൃതരെന്ന ഒരു ജാതി ഇവിടെ ഇല്ലാതെ വരത്തക്ക ഒരു സ്ഥിതി ഉണ്ടാകുമെന്നാണു ഞാൻ പറയുന്നതു. (*Hear, hear.*) ഞാൻ ഇതുപോലെ ഒരു നിശ്ചയം ഈ സഭയിൽ കൊണ്ടുവരാൻ കഴിഞ്ഞ രണ്ടു കൊല്ലമായി ഉത്സാഹിച്ചിട്ടും സാധിച്ചിട്ടില്ല. അതിനാൽ ഈ അവസരം അതിനായി ഉപയോഗിക്കുന്നു. ഈ ഹൌസിലുള്ള ഓരോ മെംബർമാരും ഇത്ര നിർദ്ദോഷവും ഇത്ര ശ്രേയസ്സും ഇത്ര ഉദാരവുമായ ഒരു മോഷനെ എതിർക്കുകയില്ലെന്നാണു എന്റെ വിശ്വാസം. ഗവമ്മെണ്ടു അധഃകൃതഡിപ്പാർട്ടുമെണ്ടും എല്ലാവരും ഇതിനെ അനുകൂലിക്കുമെന്നു ഞാൻ വിശ്വസിക്കുന്നതിനാൽ ഇതിനായി ഞാൻ അധികസമയം എടുക്കുന്നില്ല. "അധഃകൃതരുടെ അഭ്യുദയത്തിനുവേണ്ടി, അവക്കു ശരിയായ ഒരു സ്വാതന്ത്ര്യം ഉണ്ടാകാൻ വേണ്ടി, നാട്ടിൽ തീണ്ടലും അയിത്തവും ഇല്ലാതാക്കുന്നതിനു" ഒരു രാജകീയവിളംബരം പ്രസിദ്ധപ്പെടുത്താൻ ഗവമ്മെണ്ടു മഹാരാജാവു തിരുമനസ്സിനോടു അപേക്ഷിക്കണമെന്നു ഈ സഭ ഗവമ്മെണ്ടിനോടു ശുപാർശചെയ്യുണം" എന്നാണു എന്റെ കട്ടു മോഷൻ (*Hear, hear.*)

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Mr. M. K. Raman.—Sir, I am also of opinion that the Government are doing something for the welfare of the depressed classes though the other day I mentioned that they are making too much of show. No doubt a little advertisement also will be necessary, I admit that. But at the same time I really feel great pleasure to announce that the Government have done real and substantial work. Even when I said that you are trying to advertise more I did admit at the same time that you are doing substantial work also. I did not mean that the Government are simply doing it for the sake of name alone. I have great pleasure also in supporting the hon'ble the mover that the Government should make a request to His Highness the Maharaja for a Royal Proclamation that the question of Theendal, or unapproachability and untouchability is moved from our State. As the Hon'ble the mover put it very poetically, there is a heavy burden resting now upon their shoulders of depressed classes. You are trying to encourage them by giving them education and all other facilities, but still there is a heavy burden upon them i., e., the social depression. You have branded them as unapproachables. They are called the Depressed Classes and who is it that is depressing them? What is the real depression upon them? Caste yranny. We have been in a system which has been working terror for several ages and there is the age-long depression upon them and we must remove that depression if real service is to be done to them. According to us, this can be effected very satisfactorily by a Proclamation of His Highness that in this State there will be no distance-pollution or untouchability. Even now there are some places in Cochin where such troubles are going on. There are localities now where certain public roads, certain public tanks or certain public places exist, which are not open to the use of all classes. I submit so far as our Government is concerned it is not very creditable to them to keep up these vestiges. We must remove them completely and protect the fair name of our State. We should not go backward. So I heartily support that we should request our Highness the Maharaja to issue a Proclamation 'Removing Theendal from the State'.

Mrs. G. Pavitran.—Sir, a word I would like to say in this connection. The speeches made by the Hon'ble Members during this session seem to create the impression that our Government is supremely indifferent to the welfare of the people. I have always felt that it is one of the tragic ironies of modern democratic Governments that the men at the helms of public affairs receive more attacks for what they leave undone than congratulations for what they do so well.(*Hear, hear.*) So it

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seems to be with us. I am but voicing the opinion of the Hon'ble Members themselves when I say that we are fully conscious of all that our Government has done for the good of the people. I must here in particular extend our gratitude to the Diwan for the signal services he has rendered in the great cause of the uplift of the depressed classes (*Hear, hear*) and trying to give representation to the unrepresented classes. We cannot help admitting that the Diwan has conducted the administration with sound common sense, justice and an earnest desire to serve the people to the best of his abilities. Let us not be carried away by the glamour of glossy brilliance which passes for efficiency but which only succeeds in wrecking the ship of State on the rocks of speculation. On the other hand, let us learn to appreciate the less showy but none the less substantial virtues of steadiness and practical statesmanship which characterise our present administration. Now can we forget, that in all his best efforts the Diwan is backed by his able Secretary who brings to bear upon his arduous duties all the great refinement of his high birth and literary education beside the practical experience of men and things gained by a long stay in foreign countries.

I shall be failing in my duty as the representative of the women of the State, if I do not refer here to the valuable services rendered by the popular Director of Public Instruction (*Hear hear*) in the causes of their education and the uplift of the depressed classes. Throughout his term of office he has been trying his best to absorb as many women as possible into the service. (*Hear, hear.*) His activities on behalf of the depressed classes is too well known to require any special mention here and for all these services our thanks are especially due to him. I would here exhort the Government to pursue a still more progressive and liberal policy as regards the uplift of the depressed classes by issuing, as has been stated here already, a proclamation removing untouchability and unapproachability and by giving representation to the unrepresented classes and thereby earn their eternal blessing and gratefulness.

Mr. E. Ikkanda Warriar.—Sir, I also take this opportunity to heartily support the motion brought forward by the Hon'ble Member for Ezhuvas South. I do not think that any discussion is necessary at this stage. This subject had been engaging the attention of the public for a very long time. I am sure that the public opinion has also come round to the side of justice and it is time for doing complete justice to the depressed classes. We have been keeping them too long under suppression and the injustice of it is now felt by all. I think that nobody takes unapproachability seriously and will object to its discontinuance. Of course there may be a few orthodox

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people here and there against it but they are very small in numbers and can safely be ignored. I therefore think that it is time for the Government to take some active measures and issue a proclamation in the form suggested by the hon'ble mover.

മിസ്റ്റർ പി. സി. ചാഞ്ചൻ.—ഈ മോഷനെ ഞാൻ പിന്താങ്ങുന്നു. പഴയ പഴയ ആചാരങ്ങൾ മാറുന്നതിൽ അറിവില്ലാത്ത ചില വയസ്സന്മാരും പുരോഹിതന്മാരുമല്ലാതെ മറ്റാരും എതിരഭിപ്രായം പറയുമെന്നു തോന്നുന്നില്ല. എന്നാൽ അറിവുള്ള ഉദ്യോഗസ്ഥന്മാരിൽ തന്നെ ഇതിനു തടസ്സമുള്ള ആളുകൾ വളരെയുണ്ട്. ഇരിഞ്ഞാലക്കുട അഞ്ചലാഫീസിലിരിക്കുന്ന ഗവണ്മെണ്ടുദ്യോഗസ്ഥന്മാർ പറിപ്പില്ലാത്തവരാണെന്നു പറയാൻ നിവൃത്തിയില്ല.

പ്രസിഡെണ്ട്.—എവിടെയും എന്തിനും തടസ്സം പറയുന്നതായി കുറെ ആളുകൾ ഉണ്ടാകും. എന്നാൽ അതു പൊതുവാക്കി പറയാൻ പാടില്ല.

മിസ്റ്റർ പി. സി ചാഞ്ചൻ.—വേലിതന്നെ വിളവു തിന്നുതുടങ്ങിയാൽ എന്താണു നിവൃത്തി എന്നറിയിക്കുവാനാണു ഇതു പറയുന്നതു. ഗവണ്മെണ്ടു അധഃകൃതർക്കായി മുമ്പാരും ചെയ്തിട്ടില്ലാത്ത വലിയ ഉപകാരങ്ങൾ ചെയ്തിട്ടുണ്ടു. ചാലക്കുടിയിൽ വളരെക്കാലമായി വലുതായ സംഖ്യ ചിലവുചെയ്തു കാണുന്നുണ്ടു. ചാലക്കുടിയിൽ ഒരു പുലയക്ഷേത്രമുള്ളതായി അവിടേക്കു ഞാറിയാം. അവിടെ പ്രതിഷ്ഠ ചെയ്യാൻ പോയിരുന്ന നമ്പൂതിരിപ്പാട് പുലയരെ അവരുടെ വീടുകളിൽ നിന്നുമിറക്കി മാറിയിട്ടാണു പോയതു. ഇതിനിടയിൽ ഉള്ള മൈത്തെ അവർക്കു പ്രതിഷ്ഠിച്ചുകൊടുത്തിട്ടു കായ്മെന്തെങ്കിലുണ്ടോ എന്നാണു ഞാൻ ചോദിക്കുന്നതു.

മിസ്റ്റർ ടി. കെ. കൃഷ്ണമേനോൻ.—മെംബർ പറയുന്നതു ശരിയല്ല. അന്നു ഞാനും കൂടെയുണ്ടായിരുന്നു.

പ്രസിഡെണ്ടു.—ഡയറക്ടർ കൂടെയുണ്ടായിരുന്നോ? മിസ്റ്റർ ചാഞ്ചൻ പറയുന്നതു ശരിയാണൊ?

റാവു സാഹിബു മിസ്റ്റർ സി. മത്തായി.—ശരിയല്ല, പുലയരുടെ ഇടയിൽ കൂടിത്തന്നെയാണു പ്രതിഷ്ഠ കൊണ്ടുപോയതു.

പ്രസിഡെണ്ടു.—മിസ്റ്റർ ചാഞ്ചൻ! അന്നു നിങ്ങളും ആ സമയത്തു അവിടെ ഉണ്ടായിരുന്നോ?

മിസ്റ്റർ പി. സി. ചാഞ്ചൻ.—ഉണ്ടായിരുന്നില്ല. അവരെ മാറിയിട്ടു പ്രതിഷ്ഠ കൊണ്ടുപോകയന്നാണു എന്റെ അറിവു.

പ്രസിഡെണ്ടു.—എന്നാൽ ആ അറിവു ശരിയല്ലെന്നു അന്നവിടെ കൂടെയുണ്ടായിരുന്ന രണ്ടു മെംബർമാർ പറയുന്നു.

മിസ്റ്റർ പി. സി. ചാഞ്ചൻ.—അധഃകൃതർക്കു ഗവണ്മെണ്ടു പല സഹായങ്ങളും ചെയ്യുന്നുണ്ടു. ചാലക്കുടിയിൽ ധാരാളം പണം അവർക്കായി ചിലവു ചെയ്തിട്ടുണ്ടു. എന്നാൽ അതുകൊണ്ടു അവർക്കു യാതൊരു ഗുണവുമില്ല. അവിടെയുള്ള ഓരോ പുലയനും പതിനായിരം രൂപാ വീതം കൊടുത്തെങ്കിൽ അതുകൊണ്ടു ഒരുവിധത്തിൽ നന്നാകാമായിരുന്നു. വിശേഷിച്ചും ഇപ്പോഴത്തെ നിലക്കു ഗുണമൊന്നുമുണ്ടാകാത്തതു. ഇത്തരം അനാചാരങ്ങൾ ഇന്നും ഇരിക്കുന്നതിനാലാണു. അതിനാൽ പ്രമേയകർത്താവിന്റെ നിർദ്ദേശപ്രകാരം അയിത്തവും തീണ്ടലും നീക്കാനായി ഒരു രാജകീയവിളംബരം ഉടനെ ഉണ്ടാക്കണമെന്നു അപേക്ഷിച്ചുകൊണ്ടു ഞാനിതിനെ അനുകൂലിക്കുന്നു.

Mr. A. S. Harihara Ayyar.—So far as unapproachability is concerned there is the long—honoured custom in the land honouring the unappreachability. But so far as untouchability is concerned I do not know whether any individual has the right

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to touch any other individual(*Hear. hear*) without his permission. I think that it is one of the canons of law. (*Laughter*). If my conception of law is correct I think that cannot be discussed. I think untouchability cannot be discussed becacuse it goes against the first canons of law.

Dr. A. R. Menon.—Sir, if I do not take part in this discussion, my silence may be misunderstood. I believe we have discussed these questions some years ago, and as far as I am concerned, I placed my humble suggestion here for the consideration of the Government, and this was the principle that I have made before them, namely, that it is not the duty of the Government, not a part of their function, to meddle with religious and social habits of the people. Yet, if the evolution of society has reached such a stage that those who may naturally be considered as the representatives of such sections come forward before the Government and say that they have reached such and such a stage and such and such reforms ought to be effected, then I submit that it is the duty of the Government to give effect to such requests (*Hear, hear*). I say this because the Government is a Government for all. I do not want the Government to identify itself as caste-Hindu, non-caste-Hindu, Muhammadan or the Christian. But if we have a right to be here as the representatives of the people, we also have the right to be here as representatives of the caste peoples. Five years ago we had said in no uncertain voice that, so far as this untouchability, unapproachability and invisibility, so far as these unheard of indignities upon human beings are concerned, they should be done away with. We have had another discussion here on the question of temple entry, and I did not support that resolution on the ground that the society has not advanced so far as to enable the Government to effect such a reform. Now, so far as untouchability and unapproachability are concerned, there is not a single reasonable Hindu here who will oppose it. Some conservatives may oppose it. Let those conservatives go to some other place and stay there, because these conservatives are included in the debarred generation. They are only a minority. Are you going to sacrifice the interests and aspirations of the rising generations and the living generation for the sake of half a dozen old, possibly reactionary conservatives whose conservatism consists only in doing bad and vicious things? Somehow or other our people have lost all the virtues of the past generation and picked up only the vices. Therefore as soon as the Government finds that the leaders of the people who represent the major portion of the caste-Hindu community come and talk against them, naturally I submit, it is your duty to take it earnestly and advise His Highness the Maharaja to issue such a proclamation. Is it possible?

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Yes. You see that in the Trichur Municipality certain roads were closed for the so-called unapproachable and untouchable classes. Within 24 hours we have done away with these things. The Municipal Council took up the matter in hand and within 24 hours this anomaly was done away with. If Trichur can set an example, surely the whole of Cochin State can follow and do it.

President.—Well, I must say on behalf of the Government that they are not going to oppose the cut motion. Whatever has been expressed with regard to the issue of a Proclamation will be conveyed to His Highness the Maharaja (*Hear, hear*) and Government will, I hope, consider to do the needful in the matter.

The motion was, with leave, withdrawn.

Motion No. 3-A.

Mr. P. Kumaran Ezhuthassan.—*To reduce the total allotment of Rs. 1,09,500 under Demand No. XXXI by Re. 1.*

As the motion was not moved it was considered withdrawn.

Motion No. 4.

Mr. T. A. Ramachandra Ayyar.—*To reduce the allotment of Rs. 1,08,600 under Demand No. XXXI by Re. 3,600.*

Mr. T. A. Ramachandra Ayyar.—Sir, I have sent in a cut motion but I would like to convert it into a token motion of Re. 1.

President.—Yes, you may do so.

Mr. T. A. Ramachandra Ayyar.—The privileges which it has been the intention of the Government to be enjoyed by the depressed classes to ameliorate their condition should really be enjoyed by those who strictly come under the depressed classes. I am sure my Christian colleagues of this House would revolt at the faintest suggestion on the possibility of a Christian being included in the depressed classes. But that is what is being done now. The Protector of the depressed classes has admitted in this House that he has under his protection many Christians. If conversion can change ones religion I wonder how it cannot change ones class. Major always includes the minor is an admitted dictum. So long as Christians are not included in the depressed classes the moment a person is converted into Christianity he immediately changes not only his old religion but is elevated from the depressed classes. Those who are solicitous of the spiritual welfare of a person must equally be solicitous of his material welfare also. To be plainer so long as Christians are not included among the depressed classes

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the moment a member of the depressed class is converted into Christianity he must cease to enjoy all the privileges of a depressed class. If this rule is not made absolute there is every change of conversions being made from one religion to another at the expense of public money. All chances of abuse of the monetary help given to the depressed classes should be prevented or serious consequences will result. I should not be misunderstood as expressing any opinion on the policy of conversion pursued by Christian Missioneries whose good intention I do not for a moment doubt. But I only want to point out that those who are responsible for such conversion must see to the material elevation also of the person converted. If relief is to be given on the ground of poverty there is no reason why the Christians alone should be given this privilege. There are poor men in all communities and there is no reason why only they should not enjoy such privileges. I, therefore, urge upon the Government to see that no Christian so long as the Christians do not come under the depressed classes is allowed to enjoy any of the privileges of the depressed classes. I would be the last man to reduce one pie from the amount alloted for the depressed classes. The amount allotted should be enjoyed only by them.

President.—Consistency you want.

Rao Sahib Mr. C. Matthai.—Sir, the Member's speech would give the impression that the depressed classes converts that are attending our schools are given all the concessions that are given to the depressed class students. But the fact is that when a depressed class convert is admitted into school he is treated as a convert and not as a depressed class pupil. It may so happen that a child who is already in school becomes a convert in the course of his school career by his parents changing their religion. Then we do not penalise him for having become a convert. We have numerous depressed class converts attending schools, none of whom get any of the concessions that are given to the depressed classes. The only thing that we do is that when he becomes a convert in the course of his student career we do not deprive him of those benefits which he was enjoying before his conversion. If that was done, Government thought that it would amount to penalising him. Altogether the total number of such pupils would only be a few dozens and the whole expenditure would come to two or three hundred rupees only out of the total amount of fifty or sixty thousand rupees set apart for the purpose.

Mr. T. A. Ramachandra Ayyar.—May I know the number of such students?

Rao Sahib Mr. C. Matthai.—The number of depressed class students in schools would be between 14 and 15 thousand.

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President.—That is not what Mr. Ramachandra Ayyar asks. At the time of admission certain privileges are allowed to the depressed classes. If a student during his school career becomes a convert those privileges are continued. How many students are there of that type? That is what he asks.

Rao Sahib Mr. C. Matthai.—The number will vary, Sir. It can only be a very small number because the total amount comes to only two or three hundred rupees.

President.—We should not penalise them for that.

Rao Sahib Mr. C. Matthai.—Very much is made of this little thing. In Travancore for instance every depressed class convert is given all the concessions enjoyed by depressed classes. Hence very many of these people have been petitioning us pointing out the practice in Travancore.

Mr. Thomas Manjuran.—Will the Government give this concession, if he is converted into Muhammadanism or any other religion? I suppose you would give him the same dole. Even if he becomes a Brahmin you will do it.

Mr. T. A. Ramachandra Ayyar.—Is there any one who is converted into a religion other than Christianity?

Rao Sahib Mr. C. Matthai.—There are very many.

Mr. A. B. Salem.—In your wide experience of about 30 or 35 years, have you ever known a Pulaya becoming a Brahmin? My Hon'ble friend made a suggestion like that. Such statements ought not to be made in this House.

Mr. T. A. Ramachandra Ayyar.—Is there a single Pulaya student who became a Muslim after joining the school?

Rao Sahib Mr. C. Matthai.—I cannot say positively. But the great majority of them are converted into Christianity.

Mr. T. A. Ramachandra Ayyar.—I do not press the motion.

The motion was, with leave, withdrawn.

Motion No. 5.

Mr. A. B. Salem.—*To omit the allotment of Rs. 1,08,600 for Uplift of Depressed Classes.*

The motion was not moved, and hence it was considered withdrawn.

President.—The question before the House is that Demand No. XXXI—Uplift of the Depressed Classes Rs. 1,08,600 be voted by the House.

Demand put and agreed to.

25. XXIII—Uplift of the Depressed Classes—Cranganur—Rs. 2,500.

Rao Sahib Mr. C. Matthai.—Sir, I rise to move for a

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